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Church in South Carolina.[*]

I. ORIGIN.

In the year 1662, certain noblemen applied to King Charles II. for a grant of an extensive territory in North America. They alleged that they were influenced by a desire to enlarge his dominions, and by "zeal for the propagation of the Christian faith, in a country not yet cultivated or planted, and only inhabited by some barbarous people, who had no knowledge of God." A charter was accordingly granted to the Earl of Clarendon; the Duke of Albemarle; Lords Craven, Berkley, Ashley; Sir G. Carteret, Sir William Berkley, and Sir John Colleton. This charter included the whole country from latitude 31° to 36°, and westward to the "South Seas," and was called the "Province of Carolina." Had its provisions been carried out to the letter, an immense territory, including North and South Carolina, and Georgia, Alabama, Mississippi, part of Louisiana, Tennessee, Arkansas, part of the Indian Territory, the North of Texas, and a vast quadrangle in the middle of Mexico, would have been under the sway of these Lords Proprietors. Of all this space, North and South Carolina only were occupied by them. But it is important to remember that these were originally *a single*[†] colony. The charter above mentioned gives to these Lords Proprietors the "patronage and advowsons" of all churches and chapels within their territory, and the power to tolerate, under certain conditions, dissenters from the faith and worship of the Church of England.

The Lords Proprietors, being about to take possession of these extensive territories, agreed upon a code of laws for the future government of the Colony. The plan suggested by the Earl of Shaftesbury was moulded into form by the celebrated John Locke, under the title of "*The Fundamental Constitutions of South Carolina.*" These may be found at large in Hewatt's History of South Carolina and Georgia. Four modifications of these constitutions were subsequently sent to the province. But they were never received nor adopted by these colonists, and were finally laid aside. At length, in 1719, the colonists becoming dissatisfied with the Proprietary Government, placed themselves under the protection of the King.

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[*] This sketch is drawn from "An Historical Account of the Protestant Episcopal Church in South Carolina, &c., by the Rev. Frederick Daleno, M.D.: Charleston, 1820." A work compiled with great care and labor, and which is now of standard authority.

[†] The division into North and South Carolina was made in 1732.

The first settlement was attempted in 1660, at Port Royal, by some colonists from Virginia, but soon abandoned. The second was made at the same place in 1670, by colonists from England, under Colonel William Sayle, who was appointed Governor of the southern part of the Colony. The little company of adventurers continued here but a few months. Alarmed, probably, by symptoms of Indian hostility, they removed to the western bank of Ashley river, a few miles above where Charleston now stands, and laid the foundation of a town, which they named, in honor of their sovereign, *Charles-town.* In 1672, settlements were commenced at the present site of the city of Charleston.

The first church was built in this city about 1682. It was a wooden building, called St. Philip's, but occupying the site now covered by St. Michael's. In 1704, parishes were first established by law, when Charles-town and Charles-town Neck* were constituted the parish of St. Philip. An act of Assembly was procured in 1711, for building a new church of brick. This was the beautiful and venerable building destroyed in the fire of 1835.† In 1751, the town was divided into two parishes, St. Michael's and St. Philip's. Ten years after was erected the present venerable St. Michael's, with its lofty and imposing steeple.

The first settlers were of different religious opinions. Some had been educated in the Church of England, while others dissented from its worship, and belonged to other communions. They all retained some respect for religion; but its restraints seem to have been, in many cases, soon disregarded after their arrival in a strange land. As early as 1682, it became necessary to pass laws restraining the retail of strong drink, punishing the violation of the Lord's Day, and "for the suppressing of idle, drunken, and swearing persons inhabiting this Province."

Religious dissensions, also, soon disturbed to some extent the peace of the Province. Among the early settlers had been a large body of respectable Huguenots, flying from persecution in France, and hoping to find religious liberty in the wilds of Carolina. Unhappily, at this time, France and England were at war. Hence arose jealousies between the natives of those countries respectively settled here. The English, being much more numerous and powerful, laid restrictions upon the Huguenots, to which those who had resisted with arms in their hands the power of the French King, were not likely to submit with patience. In 1697, however, these differences were amicably adjusted, and an act of Assembly passed, giving the free exercise of their religion to "all Christians, *Papists only excepted.*"

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* A suburb to the north of the city, between Ashley and Cooper Rivers, and from its form still retaining the name of *The Neck.*

† It was replaced by an airy and tasteful structure of brick, occupying nearly the same site, in 1838.

The American Colonies, it is well known, were placed under the spiritual charge of the Bishop of London, and constituted a part of his diocese. How grievous an error was committed in not supplying them from the first with bishops of their own, all well-informed Churchmen now know and feel. Let us not commit the same error in regard to our new states and territories. A looseness of views in regard to Church authority, and a great want of Church discipline, are evils under which we are now suffering, traceable in great degree to the want of a full organization at the outset. What, then, must have been suffered by the infant Church, served by presbyters accountable only to a bishop three thousand miles distant, and himself burdened at home by cares too great for any human strength? At the date of the first charter, Gilbert Shelton, D.D., presided over the diocese of London, and of course over the Colonies. In 1663, he was translated to Canterbury, and succeeded by H. Henchman, D.D. At his decease, in 1675, he was succeeded by Henry Compton, D.D.

Under this bishop, the first minister of the Church in Charleston was the Rev. Atkin Williamson. At what period he came to the Province is not known, except that it was prior to 1680. He died at an advanced age, disabled by sickness and infirmity, and in great poverty.

He was succeeded in the care of the Church, in 1696, by the Rev. Samuel Marshall. Mr. Marshall is represented as an amiable, learned, and pious man, who had been induced to come to Carolina through the exertions of the Rev. William Burkitt, author of the popular Commentary on the New Testament. His conduct and character gave such satisfaction, that an annual salary of £150 was settled upon him, and other perquisites, by which he was secured a comfortable living. He died in 1699, of a malignant disease, probably the yellow fever, which swept off many of the inhabitants. The year previous, Mrs. Afra Coming, a lady of eminent piety and liberality, had made a donation of lands to the Church. These lands, then quite out of the town, and no doubt regarded as of little value, are now in the heart of the city, and constitute the valuable glebe of St. Philip's and St. Michael's churches. Several of our parishes are indebted to a like liberality on the part of the early residents. Would that many in our day could be persuaded to follow their example! What incalculable good to generations yet unborn might accrue from the gift of a few acres in the vicinity of our rising western towns to a Church located therein!

Mr. Marshall was succeeded by the Rev. Edward Marston. He arrived in Charles-town in 1700, and was removed from office by a Board of Lay Commissioners appointed under an act of Assembly passed in 1701.

There were said to be then about 5500 persons in the Colony, besides Indians, and only one clergyman of the Church of England settled out of Charles-town. The Rev. Wm. Corbin officiated among the settlements on Goose Creek, about sixteen miles north of the city. The rapid increase of population in the American Colonies soon required more clergymen and schoolmasters than Colonial means could either provide or maintain. The want of religious instruction in the Colonies excited the solicitude of many pious and eminent persons in England. Among the most zealous of these was Dr. Tennison, then Archbishop of Canterbury. Through his influence and exertions, a society was established for the religious instruction of the poor and needy in Christ, and for giving a Christian education to the children of the colonists. It was incorporated in 1701, by the name of the *Society for the Propagation of the Gospel in Foreign Parts*, and was especially charged with the religious instruction of the British Colonies in America.

The exertions of this society were the more necessary, as it appears that irreligion and scepticism were at this early period gaining ground in the Colony. An act of Assembly was passed in 1703, for the suppression of blasphemy and profaneness. But legal remedies have always been found inefficacious for the removal of such crimes. They may punish the offender, but they do not root out the offence. There needs some higher sanction than that of human laws. A more searching probe must reach the core of the evil. The sword of the Spirit, wielded by a valiant soldier of the Cross, must pierce to the "dividing asunder of the joints and marrow, and the thoughts and intents of the heart."

To supply this need, the Society for the Propagation of the Gospel sent here from time to time a number of Missionaries. They, however, used precautions which belonged to an *Established* and not to a *Missionary* Church. They hampered themselves with the restriction, that no Missionary should be sent till he was asked for by the colonists—a restriction which savored more of prudence than of zeal, and which, no doubt, was the cause of many, who were not able to form strong congregations at once, being lost to the Church. Had the same zeal then prevailed in England, which has burst out into a lively flame within a short period, the measures of the Society would have been aggressive; many more Missionaries would have been sent, and who can doubt that had a sufficient number of Godly clergymen been supplied, and had the Church been in all respects true to herself, nearly the whole population, white and black, of the low country, would have now been embraced in her fold? That it is not so, is partly our own, partly our fathers' disgrace; and we must labor under many disadvantages to recover what has been lost by former supineness.

Among the instructions of the Society to its Missionaries and Catechists, (printed in Daleno, p. 43,) are many important and valuable directions, too long to be transcribed here, but which may be humbly commended to the attention of our Right Rev. Fathers in God, to whom belongs, under Christ, the spiritual direction and control of our Missionaries. Indeed, the whole history of this Society deserves to be written anew for the benefit of all concerned in the management of the Missions of the Church.

The first Missionary of this Society to South Carolina was the Rev. Samuel Thomas, appointed in 1702.* He was instructed to attempt the conversion of the Yemasse Indians, but this instruction was countermanded by the Governor,† through political motives, and the Godly design of the Society prevented, from fear of alienating the savages to the cause of the Spaniards. Was it in punishment for this, that the same people rose up in arms afterwards, and had well nigh ruined the Colony? Possibly, had able ministers of the Cross, such as Mr. Thomas appears to have been, gone among them before they were corrupted by Spanish influence, their minds might have been bowed to the religion of Jesus, and the dreadful evils of the war that followed averted.

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* He died in 1705.

† Sir Nathaniel Johnson.

In 1704, the General Assembly passed an act, requiring all members of that house to conform to the Church of England, and receive the Sacrament according to its rites. From this time to the Revolution, the Church was established by law, and enjoyed the advantages, and suffered the evils of a union with the State. This act was opposed both here and in England; among others, and it would seem with violence and contumacy, by the Rev. Mr. Marston, Rector of St. Philip's Church. This gentleman reflected so unsparingly, both in sermons and conversation, on the course of the General Assembly, that he was called before them and severely reprimanded, and his salary taken away. Another act passed the same year, which provided for the division of six parishes in the vicinity of Charles-town, and for more fully establishing the Church of England as that of the Province. But this measure created great dissatisfaction. The friends of the Church were not all desirous that a difference of political privileges should arise out of a difference of religion, while her enemies, of course, opposed the new measures with vehemence. Again: the act had appointed a body of Lay Commissioners, and with the ostensible design of promoting morality and discipline among the Clergy, had given them power to inquire into the character and conduct of any clergyman, and, if they thought proper, to remove him from his living. This was one of the many evils arising out of the Church being without the Episcopate, and having in the Colony no earthly head. There surely should be a power somewhere, to inquire into the lives, doctrines, and characters of the clergy, and to inflict needful discipline. But to entrust this power to a body of perhaps ungodly Lay Commissioners, appointed by the Legislature, and, of course, under the political influence of the party in power at the time, is obviously a measure of great danger, and liable to abuse and tyranny. It was well that the act in question was so strongly opposed, as never to have become a part of the settled law of the land. The agent of its opponents brought the subject before the House of Lords, who addressed the Queen against it. The Queen, after legal advisement, declared the law null and void, and the Assembly were forced to repeal it.

The Rev. Richard Marsden was appointed, in 1705, to the charge of St. Philip's Church, vacant by the ejection of Mr. Marston, and continued till the arrival of Mr. Commissary Johnson in 1707.

Another *Church Act*, finally establishing the Church in the Province, was passed in 1706. This was followed by others, providing liberally for the support of the clergy.

The Colony, as has been already stated, formed a part of the Diocese of the Bishop of London—the Right Rev. Dr. Compton, who then held that See, was desirous of having in the Church of Charles-town a clergyman of learning, talents, and piety, whom he might appoint his Commissary in South Carolina. This was an anomalous office, to which was delegated the superintendence of the clergy, but not the powers of ordination and confirmation. It required, therefore, in the holder, almost the same high qualifications of sound learning, knowledge of mankind, eloquence, prudence, piety, and lofty principle, as the Episcopate itself; while it could command only a small portion of the reverence and authority accorded to the highest office in the holy ministry. The superintendence of the clergy in spiritual matters must always be a work of difficulty and delicacy; more especially when the superintendent enjoys only a delegated authority, with his superior at the opposite side of the Atlantic. Happily the office is unknown and unnecessary in the American Church, since the obtaining of the Episcopate.

The first Commissary was the Rev. Gideon Johnson, who seems to have been in every respect, except the possession of sound health, eminently qualified for the office, and to have had few difficulties in its discharge. His humility, assiduity in the performance of his public duties, and piety, soon gained him the affections of the people. Having a large family and an inadequate salary, his parishioners, without his knowledge, applied for and obtained an increase of his salary from the Colonial Government.

At this time an American Episcopate was seriously discussed in the mother country. But it is a painful indication of the low views prevailing since the Revolution of 1688, that such a man as the celebrated Dean Swift was spoken of as the first Bishop. It is not easy to see, whether it was better that the Colonies should remain three quarters of a century more, without a spiritual head, or be oppressed and blighted by the sway of one like the Dean of St. Patrick's. The plan of an American Episcopate had been considered and adopted by several of the Prelates in England, as well as by the Society for the Propagation of the Gospel, and was nearly matured, when the death of Queen Anne, in 1714, prevented its execution. Four Bishops were to have been appointed, and funds were provided to the amount of £80,000, arising from the sale of lands in St. Christopher's, lately procured by the treaty of Utrecht. After the death of Queen Anne, these funds were given to the Princess Anne on her marriage, and the whole plan was lamentably frustrated.

Charles-town was now becoming a place of considerable commercial importance, and its inhabitants were daily increasing. The church was too small for the population, and was so much decayed, that it would soon be unfit for use. The inhabitants were desirous of having a larger edifice, which should accommodate the increasing number of worshippers, and be an ornament to the town. Application was therefore made to the Legislature, and an act was passed in 1711, for building a new church of brick. This building was not completed till 1723, and was erected at some distance from the original St. Philip's.

The same year was established a school, in connexion with St. Philip's, under the instruction of the Rev. Mr. Guy, who was also appointed Assistant to the Rector of the Parish.

About the same time, also, were taken efficient measures for the procurement and preservation of those essential auxiliaries to a clergyman's usefulness, Parochial Libraries. It is believed that all these perished in the confusion of the Revolutionary war. In the parish of the writer, there remains only a single odd folio volume, as a relic of olden time. Many of our parishes have now Parochial or Lending, as well as Sunday School Libraries, but they are believed to be all of recent origin.

About this time, also, are found the first notices of any efforts for the religious instruction of the slaves among us. Unhappily various opinions were then held, as to the propriety of instructing negroes in the Christian religion. Many then doubted, whether their conversion might not interfere with the legal right to their labor. The Legislature, therefore, declared the law upon this subject, and Scripture, as well as reason, confirms their decision. In substance, it was, that religion should not be made a pretence to alter any man's property and right, and that the power of the master should not be abrogated or abridged by the baptism of the slave. One main objection to the benevolent efforts of the Missionaries was thus removed. From this time, efforts for the religious instruction of negroes have never entirely ceased among us. Would that they had been more generally undertaken, and more energetically and persevering followed up! Would that the prejudices against them had entirely ceased even now!

(To be continued.)

The West.

Missionary Institutions.

After long and fruitless efforts to transfer a sufficient ministry from the East to the West, the successors of the Apostles there have become satisfied that they must rear a *native* ministry, and on the very field train those who may be the future standard-bearers of the Cross. While this is in progress, indeed, no means are left untried to occupy as many stations as possible, with the small available force at their disposal—invitations are extended on the one hand to our Eastern clergy to come over and help them, and to the laity to give as God hath prospered, that these may be sent forth. But the conviction deepens that a firm and broad foundation for Church extension in the West can only be laid by Christian schools, and an Episcopate so unfettered, that it can give its whole care to fostering them. Our western bishops see too clearly, that while for the great work confided to them, some reliance is to be had upon Missionaries from the East, and funds from the same quarter to support them, these are not to be the sole or the chief reliance, but resources called forth from their own people, and a ministry trained under their own eye.

To any, and to all who may feel that sending out and sustaining Missionaries not specially adapted for the West, by being trained there, is not the best disposition of the Missionary resources of the Church, the reply is obvious:—What better can be done for the present emergency? The Church is called for by very many there, who will not, and cannot be satisfied without it. We must respond instantly in the best way we can, and place funds in the treasury for the support of those whom the Bishop may induce to labor with them in building up the Church.

The present state of things must continue until a better can take its place. And what is that? Schools and colleges sending forth the sons of the soil, furnished for the conflict. But to found and cherish these, until the Western Dioceses are in a situation to sustain them, resort must be had to the East, and Eastern Churchmen be made to feel the importance of liberal contributions in their behalf. The Columbia Female Institute, Jubilee and Kemper Colleges, the Mission at Nashotah, not to speak of Kenyon College, which has recently received aid in its hour of need, seem to call at the present time for the fervent prayers and substantial assistance of the friends of Missions.

The **Columbia Institute** may be sacrificed for the want of $6000. Will this be permitted, when a glance is taken of the results to be fairly anticipated from its perseverance in the career upon which it has entered. Young ladies from all portions of the West and South-West are so educated that the very foundation we want is laid. Youth growing up under the maternal influences thus secured, will in all human probability, either as clergymen or laymen, prove the ultimate and sure reliance of the Western Church in its efforts at extension.

We make a few extracts from the recent appeal of its rector, the Rev. F. G. Smith, trusting that in some bosoms the generous purpose will be formed of coming forward to its relief.

Bishop Otey thus speaks of it: "My conviction of the value of the institution, and of its importance, have strengthened each year of its existence, and I shall regard the cessation of its operations as an event most disastrous to the best interests of the South-West."

"*Perilous condition of the Columbia Female Institute—its liability to be sold for its debt in bank.*

"A crisis in the affairs of this school is rapidly approaching, which fills its friends with the liveliest apprehensions of danger. The directors of the Columbia Branch of the Union Bank of Tennessee, holding a claim upon our trustees of more than six thousand dollars, feel themselves constrained to require an early adjustment of this debt; while the trustees, having long since contributed for the founding of the institute the utmost that their individual means enabled them to give, have no other resource but in the sale of the institute buildings and grounds. At a meeting of the board of trustees on the 29th ult., I was earnestly pressed to undertake a journey to the eastern cities, to lay before Churchmen there a full statement of our condition; but it is impracticable for me to leave home, while so many pecuniary obligations are soon to be met out of resources that require no small degree of energy and application to make them available when needed. Deprived, thus, of the opportunity of going out on such a mission, nothing remains for me to do but to address myself through the press to the friends whose aid must be invoked. Bishop Otey feels that he has done his best for extricating the school from its embarrassments—and the seeming presumption of my taking up a cause in which his earnest and able efforts have been defeated, is to be vindicated only on the ground that, having the exclusive control of the finances of the institute, I know more about it than any one else, and am honestly convinced that could our eastern brethren know the actual condition of the institute and its finances, the needed aid for its relief would be more readily accorded to us than to any other Church institution which has ever appealed to them for their benefactions.

In the first place, this school *is*—what it pretends to be—an institution for conducting the education of young females on Christian principles. It is placed under the immediate care of a Presbyter of the Church, and its visitor is one of the ablest and most energetic of her Bishops. The relations subsisting between the Right Reverend visitor and the Rector are intimate, and the interests of the school are watched over by both with a sleepless vigilance. The religious influence of the institute is great and growing, and it is doing much—far more than our brethren eastward have any idea of—in diffusing a knowledge of the true character of the Protestant Episcopal Church throughout the south-western states. In addition to the regular celebration of the daily morning and evening service of the Church, there are stated instructions on every Lord's day, and a stated course of Lectures on the evidences of Christianity, delivered as a portion of the educational course in the institute, by Bishop Otey.

"The points towards which this happy evangelical influence is chiefly directed, may be ascertained from our successive annual catalogues. The one which appears in the present No. of the Guardian, embracing only the names of members of the institute since the 1st of September, 1843, shows that we have had two hundred and twenty-four pupils. The number of teachers who have actually been engaged in the instruction and management of the institute during the year, is twenty-four. The ordinary family of tutoresses and boarding pupils is about one hundred, the young ladies being from many of the most distinguished families of the south-west."

"The founders of the institute designed these premises to be the property of the Church, and not of any individual. The trustees, so soon as the bank debt is satisfied, are anxious to make over the entire property to the Convention of the Church in this diocese, so far as the laws of the state may authorise them to divest themselves of their trust. The property is—and ought to be—the Church's only."

Jubilee College—in the recent appeal of its venerable founder,—asks aid to establish 100 scholarships of $100 each.

We are satisfied that some misconception prevails as to the tenure by which it is held for the Church. A statement of its affairs, which may be regarded as official, addressed to the Bishop by the Rev. Samuel Chase, and published for the information of all concerned, effectually removes this. The point of difficulty with which the Bishop has had to contend is thus set forth by Judge Hall,* vol. ii. pp. 206—7. Speaking of Illinois, he says:

"In several instances, acts of incorporation for seminaries of learning, and for religious associations, have been refused by the legislature; and one institution of learning has been incorporated, with an express provision, that no theological department shall ever be attached to it. This is another indication of public sentiment in this state, or at least of the policy of the legislature. There seems to be a great dread among the lawgivers, of religious domination, and of sectarian influence. Bills for acts to incorporate religious societies, for the single purpose of enabling them to hold a few acres of ground for their meeting-house and grave-yard, have been more than once introduced and rejected. No college, or other institution of learning, in which any one religious sect is known to have a predominant influence, has ever yet received a charter in this state; nor will any such institution ever be incorporated there, unless public sentiment shall undergo a radical change. This prejudice is deeply to be deplored. If religious denominations think proper to educate their children in their own tenets, they have a clear right to do so, and to establish schools for the purpose; it is enough for those who object to the exertion of sectarian influence upon the young mind, to withhold their support from institutions which they disapprove. The granting a charter to a literary institution, confers upon it no moral power, stamps no authority upon the tenets of the persons who control it, nor effects, in the slightest degree, any of the rights of conscience. It merely gives to such an institution, facilities for the transaction of its financial concerns, and for the safe keeping of the funds bestowed on it, by the benevolent, for public and beneficial purposes. It gives vigor and security to its pecuniary transactions, but adds nothing to its literary reputation. In a country, where religious opinions are perfectly unshackled, and men may believe and worship as they please, it seems to be unfair, that they should not be allowed every facility for educating their children according to the dictates of their own judgment; and we doubt, whether it is not a violation of the spirit at least, of our free institutions, to refuse to a religious society, the ordinary facilities of law, for the protection of its property, the management of its concerns, and the dissemination of its opinions."

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* Sketches of History, Life, and Manners, in the West, by James Hall, in 2 vols. Philadelphia, Harrison, Hall & Co., 1835.

In the extracts following from the Rev. Mr. Chase's pamphlet, it will be seen how the Bishop of Illinois grappled with the difficulty. The plan* of the college, with a description of the buildings, will doubtless prove acceptable to the readers of the Spirit of Missions, and incite some of them to come to its succor. We had the privilege of hearing the Bishop's effective appeal to the congregation of St. Mark's in the Bowery, some weeks since;—it was a plea not only for Jubilee College, but for the Great West, a clear presentation of its dangers and wants,—an honest, manly exhibition of the duty of Eastern Christians, and those especially whom he addressed. His success so far has been encouraging.

JUBILEE COLLEGE.

"Its nature is *theological;* its end is the salvation of the souls of men by means of a Christian Education. It is to be a school of the prophets: ministers of the gospel of Jesus Christ are to be trained here. This is its primary object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of Christians, Father, Son and Holy Ghost, the Eloim, the Jehovah. All things being conducted according to the well known principles and worship of the Protestant Episcopal Church of the United States of America, the design and will of the donors and founder of this institution will be answered, and not otherwise.

"This explicit declaration, made by the founder thus publicly, enables him to repose with confidence on the principles of common law acknowledged by all nations,—the law of equity,—one branch of which declares 'that eleemosynary institutions must in an especial manner show that they use their funds according to the known will and design of their founders. The interests of the human race require this.' Now be it known that this institution is eleemosynary. All the funds by which and with which its foundation is now constituted,—in lands and incipient buildings, in communion plate, books and apparatus,—were and are the alms and oblations of benevolent persons, who committed the same to his care and charge, that they might be dedicated and used to the purpose above stated."

The Rev. Mr. Chase remarks—

"No declaration, conveying the enfeoffment of an eleemosynary institution, could be more full, explicit and satisfactory. The institution of Jubilee College, not only in its interior regimen but in its financial interests, cannot be otherwise than subservient to the truths of Christianity, as held and taught by the Protestant Episcopal Church. The will of the donors and the intention of the founder, so explicitly set forth and publicly avowed in this the first authoritative act of foundation, cannot be frustrated: the institution thus founded—the property thus dedicated—must remain the property of the Church, so long as Faith prevails in the Church or Law reigns in the land.

"Let the Church prove faithful to her trust, and the inherent and essential principles of the institution can neither be set aside nor 'merged' in others. Let law—established and recognized law—continue to reign, and these principles can neither be annihilated nor changed. The institution is founded in Christianity: it is enfeoffed in the Church; and around it, thus founded, thus enfeoffed, the Bishop has thrown every guard in his power, both as to its perpetuity and the security of its property. Nor in the steps which he has taken for this end has he proceeded unadvisedly: in each important step he has sought the counsel of some of the most talented at the bar, and in all instances they have given their most unqualified approbation.

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* We find the mere expense of printing this greater than the "Spirit of Missions" can bear, and are therefore reluctantly compelled to withhold it.

"That he could not have attained this end by any charter from the legislature of Illinois, is well known. Every charter as yet granted contains prohibitory clauses, which preclude its acceptance in the case of Jubilee College. The legislature seem to have been guided in this respect by a uniform rule, a rule which not only renders them guiltless of protecting any religious institutions as such, but even innocent of toleration.*

"In the several charters of 'Illinois College,' 'Alton College,' 'M'Kendrean College,' 'Jonesborough College,' and 'M'Donough College,' section 4 reads thus: 'The trustees of said college shall have authority,' &c. 'provided, however, that nothing herein contained shall authorize the establishment of a theological department in said college.' In that of 'Shilo College,' section 5 is as follows: 'The said institution shall be open to all religious denominations, and the profession of no particular religious faith shall be required of either officers or pupils.' In that of 'Chatham Manual Labor School,' among its fundamental principles is the following: 'No religious doctrine peculiar to any one sect of christians shall be inculcated by any professor in said school; but said institution shall at all times be conducted upon free, liberal and enlightened principles.'

"No charter laboring under similar impediments could be accepted by Bishop Chase in behalf of Jubilee College, without a manifest abandonment of the very objects of its foundation. In such a charter the very principles which impart life to the institution would cease to exist. Every obligation which rests upon its founder to guard against all diversion of the institution and its funds to other purposes than those for which they were given, would be violated. Under such circumstances the Bishop has wisely fallen back upon 'first principles.'"

"The following account of landed estate owned by Jubilee College, and the improvements thereon, affords the most satisfactory evidence that the various sums received by Bishop Chase, from England and America, for its endowment, have been most faithfully and economically expended in furtherance of the object. These sums, as appears by the Bishop's book of receipts and disbursements, kept by Mrs. Chase, and from time to time acknowledged, amount to the gross sum of $37,530.

"The college owns in fee simple 3910 acres of land, title unquestioned, and free from all incumbrances. These lands are well proportioned in reference to timber and prairie. About 500 acres are well fenced, and 150 under cultivation, from which the college already receives a considerable portion of what it consumes upon its table.

"The domain around the immediate vicinity of the college site is unsurpassed both for beauty and salubrity—agreeably diversified, and well supplied with the purest water. There are also inexhaustible beds of bituminous coal of the finest quality within a distance of one-fourth of a mile, from which the college receives its daily supply of fuel.

"The buildings are the CHAPEL and SCHOOL-HOUSE, of stone, 30 by 70, entirely completed, having, exclusive of the chapel, two school-rooms, 20 by 22½ feet each, with dormitories above. This building constitutes, in part, the south front of the contemplated quadrangle. The west wing, also of stone, 27 by 83, is entirely closed in, and the joiners are now engaged in laying the floor and finishing the inside.

The COLLEGE HALL, of wood, 32 by 48, two stories exclusive of the attic; entirely finished. The lower story is occupied for culinary purposes; the remainder for dormitories.

JUBILEE COTTAGE, main building three stories high, of brick, wings of wood, 30 by 40. This building is, and will continue to be, occupied by the female department, until the west wing of the quadrangle is completed.

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* To the above remark I know of no exceptions, but I am told that there is in the case of the Mormons.

"A small PROFESSOR'S HOUSE, entirely finished, 18 by 30. This was the first building erected on the hill, and at a time when labor and all materials commanded the highest price.

"A small BRICK DWELLING for students in divinity, completely furnished, containing four rooms.

"A WARE-HOUSE, two stories high, 16 by 28, entirely finished. The goods in store here are sold at a reasonable profit for the sole benefit of the college.

"A SAW-MILL, with 30 acres of land attached; cost originally $1600; but failing to furnish lumber in sufficient quantity to meet the wants of the college, was repaired at an expense of $800. The repairs were of a permanent character, consisting of Parker's patent wheel, of massive cast iron, weighing upwards of 26 cwt., and heavy and durable timbers. But with all the additional expenses the saw-mill brings in more than the interest of the money it cost, and will eventually pay for itself.

"A BARN, 36 by 24, having stables in the basement and a granary and scaffolds for hay above. Also an additional one, 20 by 24, containing carriage-house, stables, &c., in course of erection.

"In addition to the foregoing improvements, the college owns, of live stock, 4 horses, constantly engaged in the service of the college; 8 cows and some smaller stock; a flock of about 650 sheep, the wool of which is sent to the east, manufactured on shares, and sold for the benefit of the college. This last item, though not at present profitable, yet promises, when more of the land shall have been brought into cultivation, so as to afford subsistence for the winter, to be a source of considerable revenue.

"Indeed the farming interest as yet, from the limited scale on which it has been necessarily conducted, has been attended with but little profit. The common laborers and teams have been employed upon the farm only when not needed in preparing and hauling materials for building; but when it can be made a more direct branch of business, a larger amount of lands brought into cultivation, and the stock increased, it cannot fail to bring in large returns."

The claims and the wants of KEMPER COLLEGE have not yet been officially presented to the Church. It is not our design to take this office out of the hands of those to whom it properly belongs, yet it is difficult to restrain expressions of gratitude for the favorable regards of the great Head of the Church to this institution, evinced in the outpouring of His Holy Spirit upon its members, some of whom, it seems, have been blessed with an inward call to the ministry. Surely such institutions should be cherished, as the future nursery for our Western Missions.

In a late letter from Bishop Kemper, he says, "The commencement of Kemper College was quite interesting. The college classes are small, but surely it is worthy of praise, if not of exultation, that all the seniors and juniors are communicants. Two of the three who graduated on Thursday are now candidates for holy orders."

Of NASHOTAH we have received no recent intelligence, but know that it has secured for itself the golden opinions and high expectations of Bishop K.

Negroes.

During a visit to the South, it was the Secretary's happiness to meet with a Rev. and dear Brother, whom the Lord had inclined to labor long and faithfully for the religious instruction of the slaves on the plantation of Josiah Collins, Esq., of N. C.

His eminent success in these labors of Love led to the earnest request that his plan of operations might be furnished for the benefit of the Church at large.

In the May No., page 134, is spread his communication. A second, no less interesting, will be found below. The first exhibited the mode of instruction in the Bible and in the Prayer Book; this last embraces the mode of examination in the Catechism,—to be followed, we are promised, by one on the "Discipline of the Members."

"I had not pursued the system of instruction mentioned in my last long, before general applications were made to me for baptism. I deemed it my duty to teach these candidates the Catechism, that they might thus not only thoroughly understand the duties of a Christian, but might be prepared for confirmation. I commenced by asking, What are you to be made by baptism? The answer was, "A member of Christ," &c. This answer I divided into three parts, and illustrated and explained each part by texts of Scripture. I endeavored to impress upon their minds the important truth, that mere baptism would not secure to them an inheritance to the kingdom of heaven, and that, therefore, they were not to suppose that their efforts were no longer necessary. On the contrary, they had only commenced the Christian life, and they were to lead others by their good example to glorify their Father in heaven. For the purpose of preventing any thing like confusion in their minds, I also separated the first division of the third question in the Catechism into the three parts, and taught them from the Scriptures what was meant by a renunciation, 1st, of the devil and all his works, 2ndly, of the pomps and vanities of this wicked world, and 3d, of the sinful lusts of the flesh. I would then question them, to see if they recollected the passages of Scripture to which I had referred. I soon found one great advantage of this plan was, that they were thus enabled to apply the commands and requisitions of God to their daily walk and conversation. It was not very difficult to teach them the ten Commandments—the longer ones being divided into several portions. The part of the Catechism on the Sacrament, with explanations from the Bible, was learned as soon as could be expected. As I advanced in this system, I was more and more convinced that it was a great mistake to conclude, that because the blacks could not be taught to read, they were therefore necessarily prevented from learning the plan of Salvation, and enjoying its invaluable blessings; for in their examinations they displayed a knowledge of the Bible as familiar as if they had been accustomed to read it for years.

"While I was thus engaged, the master and mistress came to the conclusion that it was their duty to have all the children baptized, and to stand as their sponsors. It was, indeed, an interesting sight to behold so many souls, hitherto deprived of the blessings of the Gospel, brought into covenant with God, and thus made His children by adoption and grace. After the Sacrament (of baptism) was administered, the master felt it his duty to provide the means by which they should be taught what a solemn vow and promise had been made for them. They were formed into a class, and daily a faithful member of the Church instructed them in the Catechism, according to the system described. As their minister, I attended the examinations, and was oftentimes delighted at the promptness and accuracy with which they answered the questions. And now, why cannot this, or some other plan of instruction, be carried out by the planters of the South? for the instruction, both to the adults and children, can be given by a layman. Is it right for them to take the fruits of the labor of the blacks for their own enjoyment, and not appropriate a portion for their religious instruction? Would they not subject themselves to shame and reproach among their fellow men, if they permitted their slaves to be exposed to cold, naked and unfed? And will they not subject themselves to the shame and reproach of God and his holy angels, if they refuse to use all proper efforts to give them that bread which Jesus Christ brought down from heaven, and to clothe them with that holiness which can alone render them acceptable to their Heavenly Father?"

The success of experiments to impart religious instruction to persons of color, is not the high ground upon which we would urge that duty, but still it is gratifying and encouraging to witness or record it.

The Rice plantation to which the following extract from the Charleston Courier of the 18th July refers, has between seven and eight hundred slaves attached to it.

JEHOSSE ISLAND, S. CAROLINA.

THE COUNTRY SEAT OF THE HON. WM. AIKEN.

The great question, "Whether our slaves can be religiously instructed with benefit to themselves, and advantage to their owners?" Mr. Aiken has most successfully solved. On his plantation he has a neat chapel, at which religious services are performed semi-monthly by a minister employed for the purpose. Every slave is required to attend, and each is orally instructed and catechized by the minister. Marriages are performed according to religious rites, and a Christian code of morals is strictly enjoined upon the slaves in their intercourse with each other. More than one half of the negroes on the plantation are communicants of the Church; and as few cases of backsliding are said to take place as in any religious community of equal number. Felonies are almost unknown among them, and those petty crimes, which, on other plantations, are considered unavoidable, with these negroes are of rare occurrence.

When Mr. Aiken first proposed to introduce religious instruction among his negroes, many of his friends predicted his hopes would never be realized. They said his plan would only render the slaves greater rogues, by giving them religion as a cloak to hide their villanies. Time has proved the fallacy of these predictions. I know not whether this peculiar feature of Mr. Aiken's system of encouragement has produced the result, but certain it is, there is not to be found, in all the country around, any body of negroes more orderly, well behaved, or contented. They look well, work well, and, more than all, work with a cheerfulness which no one can fail to observe who ever visits the place.

We are indebted for the following very gratifying extract from a review of the religious instruction of the Negroes in the Southern States to one who is not the least honoured or successful laborer in this part of the Vineyard:

The *Episcopal Church* is advancing in this duty. The eloquent and efficient Assistant Bishop of Virginia, Dr. JOHNS, has brought the religious instruction of the Negroes before the Diocese of Virginia. He is of kindred spirit with Bishop MEADE, the senior Bishop, who has so long and faithfully upheld and prosecuted this good work. The influence of the Bishops of this Diocese cannot fail to be effective, and their present plan of resuscitating decayed Churches, and *uniting the whites and negroes in one charge*, must be attended with the happiest results, in building up their own denomination, and in conferring blessings upon multitudes ready to perish.

The Bishop of *North Carolina*, it is understood, continues his interest in this subject.

The Episcopal Church of *South Carolina*, taken as a whole, Bishop, Clergy and Laity, is more active and engaged than in any other State in the Southern country.

The Bishop of *Georgia* is pressing this duty upon the Churches composing his Diocese, and from the Journal of the Convention for 1843, I perceive, with good success. In all the churches where a colored Sabbath School can be collected and taught, it is done, and the Clergy are directing their attention to the negroes as a regular part of their charge. A parish has been organized in Glynn County, with special reference to the religious instruction of some twelve hundred negroes embraced in it, and the services of a minister secured. May the example of these servants of God be imitated by their Brethren of the same order throughout our Southern country.

The Jews.

Spiritual Condition of the Jews in the U. S.

It is truly surprising, that in a century and in a country so distinguished for Missionary effort, as the present century and this country is, when the living teacher has been sent to almost every nation under heaven, that that people to whom we are more indebted than to any other for the blessings of the Gospel, and who have, therefore, a prior claim upon our sympathies and spiritual care, should have been so entirely overlooked and passed by. This forgetfulness or neglect of the seed of God's ancient friend has probably arisen from the long prevailing belief among us, that they are so entirely given over to hardness of heart and blindness of mind, that no efforts for their illumination or sanctification can be of any avail. That their spiritual condition is deplorable, is, alas! too true. They are enemies of the Cross of Christ, and the vail is on their heart. They have rebelled, and vexed God's Holy Spirit, so that He is withdrawn from them; but that they are, though in this state, beyond the reach of hope or help, I am persuaded is an unwarrantable conclusion. Such an error, however long the Church may have rested in it, can no longer form an excuse for her neglect to preach to them the Gospel of Christ, seeing God has in his abundant goodness and mercy given a practical refutation of it, in a manner the most gratifying to the Christian heart. I allude to His blessing upon the efforts of the London Society for promoting Christianity among the Jews. Concerning the success of this noble institution, I need not say a word to you, my dear sir, who are so well acquainted with all the details of their operations. Suffice it to observe, that God seems to have selected the British Church as His most fitting instrument, to take the lead in one of the most glorious movements of the present age, and to show through her the power of his Gospel in overcoming the prejudices of eighteen centuries, by bringing the Jew to the foot of the Cross. The field he has assigned to her seems to be the Old World, and nobly is she occupying it. With between forty and fifty Missionaries, and near twenty others as colporteurs and assistants in various ways, she is endeavoring to sound forth the word of life wherever the Jew is to be found, in Europe, Asia, or Africa. Recently, another field of labor has been opening in the New World, which is becoming white to the harvest. The number of Jews in this country has increased within a few years past to 60,000, and it remains to be seen what instrument God will select to bless with Gospel light and grace the lost sheep of the house of Israel on these shores. I have for some time past been of the opinion, that the same Church which God has remarkably blessed on the other side of the Atlantic, he would also own on this side, if she would address herself, in humble reliance upon his grace, to this long neglected, yet glorious work. The short experience I have had while laboring in this field, has convinced me that the Episcopal Church is best adapted, of all religious denominations, to carry on this work; and in this opinion I am sustained by some of my former coadjutors, who do not belong to the Church, as well as by some converted Jews themselves. May the mantle of the mother fall upon the daughter, and the honor of evangelizing those in these last days, who evangelized the Gentiles in the first ages of this dispensation, be shared and enjoyed by both. J. P. L.

Intelligence.

Funds.

On the 1st of October, a semi-annual return is made by the Missionaries to their respective Bishops, a copy of the tabular part being at the same time sent to the office in New-York. On the receipt of that paper, if the state of the treasury admits of it, the salary for the past six months is remitted to the Missionary.

Having gone forth at the call of the Church, performed the duty assigned him by the Church, what is the Church's duty to him? We are made painfully sensible, oftentimes, of the ease with which some men can escape an obvious conclusion, in the objections urged to the Missionary system, when you ask men to *pay what they owe*. There is doubtless a time to urge objections, but we put it to the candor and generosity of Churchmen, whether pay-day is that time, and appeal to them, one and all, to come forward during the month of September with their offerings to the Lord's treasury. As is usual during the warm months, but little has of late been paid into it. May we not congratulate our readers, clerical and lay, *upon plenteous harvests*, *thriving commerce*, *increased confidence*, *bright hopes for the future*, and ask them, on their return to their several duties, after the relaxation of the summer, to remember their obligations to the Missionaries of the Church?

We have but $400 in the treasury, and require at least $15,000 to meet these obligations on the 1st of Oct. prox.!

Estimates.

Estimated cost of Domestic Missionary operations for the year commencing October 1st, 1844:—Maine, $1000; New Hampshire, $350; Delaware, $650; North Carolina, $250; Georgia, $750; Florida, $1500; Alabama, $1500; Mississippi, $1500; Louisiana, $1500; Tennessee, $1250; Kentucky, $2000; Ohio, $700; Indiana, $3200; Illinois, $4000; Michigan, $3500; Wisconsin, $3000; Iowa, $2000; Missouri, $1900; Arkansas, $1500; Indian Missions in Wisconsin, $550; Do. do. west of the Mississippi, $500; French, $300; Germans, $300; Jews, $300; Outfits for the year, $1600; Salary of the Missionary Bishops, $4000; Central expenses,* $2935; Contingent or unappropriated Fund, $1065:—Total, $43,500.

Changes.

Indiana.—Rev. SAM. L. JOHNSON,

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* Including salary of Secretary and Assistant; travelling expenses; stationery; printing; rent; fuel; postages; discounts; Missionary library, &c., &c.

Missionary at Indianapolis, from 1st April. Salary $250.

Rev. HENRY PAYNE, Bloomfield, Indiana, resigns 12th July, 1844.

Illinois.—Rev. B. HUTCHINS, Missionary at Albion. Salary $250, from 1st April.

Rev. THOS. S. BRITTON, Missionary at Warsaw. Outfit, $100. Salary, $250, from date of entering upon duty there.

Kentucky.—Rev. G. G. MOORE, Missionary at Covington and Newport. Salary $300, from 15th April.

Mississippi.—Rev. A. P. MERRILL, Missionary to the Slaves near Port Gibson. Salary, $250, from date of entering upon duty there.

FOREIGN.

Constantinople.

Extract from a Letter of Rev. Mr. Miles, under date of 13th April, 1844.

Among much that I have learned and observed here, nothing has so deeply interested me as the Armenians. Grave, honest, industrious, thrifty, intelligent in a high degree, and eager for instruction, there is no field in the East so inviting and interesting. Their position, also, in some respects, render them the most important field to which attention can now be turned. They are the sinew of the empire in regard to enterprise, commerce, and wealth; and holding communion with the Abyssinians, Copts, and Jacobites, but far superior to them all in character and intellect, any reformation among themselves must exert an important influence upon those other branches of the churches in these lands. Their prominent position, also, among all the Christians of the empire, as to intelligence, gravity, and wealth, would undoubtedly cause the influence of their reformation to reach even those churches which do not commune with the Armenians. And these, also, of all the rayas being most in contact with their Mohammedan masters, reformation and enlightenment among them might, under God, cause the Moslem to regard Christianity more attentively, and would undoubtedly present it to his notice in a new point of view. Thus they present, as it were, a most favorable and important central point from whence to operate, if, indeed, we desire most efficiently to act upon the Eastern Churches. They are most desirous of instruction; they are open to our efforts; they are as a whitened harvest for the reapers. Why should we, —nay, is it not a question whether we ought to neglect the most promising and important field here opened by Providence? With our expressed desires for aiding the Eastern Churches, can we turn from the very point where aid is most invited, and where it will be most efficient and far-reaching in its influence? In the capital alone are 200,000 Armenians. Can it be supposed that the small Missionary force here devoted to them is in any degree adequate to their instruction? Fifty Missionaries would not be. What, then, shall we do, while this field, from its importance and its relative position to other nations of the empire, calls upon us more largely than any other in the East? Both our own Missionaries here, and the Missionaries of the A. B. C. F. M., concur in regarding the Armenians as undoubtedly the most important field in the East; while the Missionaries of the A. B. have expressed their sense of the inadequacy of their small force to the loudly-crying wants of such a number of souls.

The Armenians, besides being the most important and interesting class of Christians in Turkey, and the most directly in connection with the Mohammedans, (they are the bankers of the empire,) are also disposed to help themselves, and would liberally support schools. From the poverty, ignorance, and comparative unimportance as a class of subjects, of the Syrians, it will be very long indeed before Missionary effort among them would even begin to be felt beyond their own little isolated nation; while the same expenditure of Missionary labor among the Armenians would, from their position, be directly influencing every other branch of the Churches in the East.

Extract from a Letter from Rev. Mr. Taylor, dated at Constantinople, April 16, 1844.

I am unwilling to let the present opportunity pass, without adding a word to what Brother M. has written respecting the Armenians. No one interested in the welfare of the Oriental Churches could remain here even a short time, without having his attention forcibly drawn to the claims of this interesting community. They have long been known as one of the most numerous, and certainly the most influential, wealthy, and intelligent of these Christian bodies; and many features of their national character, as well as the circumstances of their political condition, entitle them to the special attention of those who direct our Missionary operations. In numbers they are exceeded only by the Greeks, while in almost every other respect they have a decided superiority, and as a Church present far the most promising field for usefulness. And I know of no reason for neglecting such a field as this is on all hands acknowledged to be, for the sake of those of inferior importance, unless it be the belief that it is already occupied by others. How very far such a belief is from the fact of the case, a few weeks' observation would evince better than any written statement can do. I do not refer to the obvious inadequacy of the labors of three or four men to the wants of a population at least equal to one half that of New-York city, so much as to the manifest disadvantages and limited influence of these labors, compared with what might easily be accomplished by the same number of men from a Church like ours. If the Committee have any doubt on this point, or are inclined to regard Missionary operations from our Church as in their nature antagonist to those of other Christians, a little personal knowledge of circumstances here would, I am sure, quite set aside all such grounds of hesitation.

If our suggestions should be deemed worthy of little attention, as being those of new comers, I trust it will be considered whether the facts themselves do not speak with sufficient plainness,—besides, that these suggestions are by no means the result exclusively of what we have recently seen and heard, and that they are altogether in accordance with the views of persons who are best able to judge. It is certainly very greatly to be desired that the Committee might feel themselves authorized to prosecute operations in all these Churches, at least those which are not beyond our reach by having embraced the communion of Rome; but at all events such a people as the Armenians ought not to be passed by—prepared as they are to receive benefit from our efforts, and possessed as we are of abundant and peculiar facilities for promoting, with the blessing of God, their spiritual welfare.

Athens.

The Rev. Mr. Hill, in a recent letter, writes as follows:—

"We are absolutely overwhelmed with pupils at our Missionary schools. There are now in daily attendance seven hundred, which is truly unprecedented, for when we had the pay schools and the boarding school, our number rarely, if ever, exceeded seven hundred and fifty. Our distribution of Scriptures, books, and tracts, has greatly increased; and the new order of things, which has placed so enlightened a gentleman as *M. Tricoupi* at the head of the department for religion and public instruction, and his brother-in-law, *M. Mavrocordato*, at the head of the cabinet, evidently has already an effect on the public mind altogether favorable to our efforts for the spiritual welfare of the people."

Miscellaneous.

Egypt Mission.

The following interesting account of a Missionary Tour to Upper Egypt is copied from a recent number of the "Church Missionary Record."

Assouan, the first town of the district which is chiefly inhabited by the Coptic Christians, was the place where Mr. Krusé's labors were to commence. Here they arrived on the 21st February, 1844; and Mr. Krusé writes—

As soon as our boat was properly secured, two Copts came to pay us a visit. They told me that the number of Christians had increased—there being now forty Christian families living here; but they have neither church nor priest. They are visited once or twice a year by a priest from Esneh or some other place thereabout; and on Easter Day as many as can afford to leave go to Edfou to attend the church service there. When our visitors heard who I was, and the object of our visit, they greatly rejoiced; and begged me to use my influence at Cairo to obtain for them permission to build a church. One of our visitors—Muallem Chaleel—was the principal man of the Copts here: he thought permission for building a church might now easily be obtained, as the Pasha had allowed the building of a church at Khartoom, where, two years ago, many clerks in the service of the government were sent; and this year the Coptic patriarch had provided them with a bishop and two priests. Muallem Chaleel further informed me, that, in December last, two Missionaries of the Propaganda passed Assouan on their way to Khartoom in order to settle there. He remarked, "What can they do there? the Copts do not understand Latin."

Visit to the first Cataract of the Nile.

Feb. 22, 1844.—The Copts being engaged in their offices, we could not see them till after their daily work was over. We therefore took the opportunity to visit the cataract. Our way led over the ancient Syene, a true picture of the mutability of all human things, and an exact fulfilment of the prophecy in Ezek. xxix., 10. We next passed over the cemetery of the ancient town, filled with grave-stones, covered with Arabic inscriptions. We next crossed a wide sandy plain, embosomed, as it were, in immense masses of granite rocks. As far as the eye could reach, these rocks met the view; and as we approached the river, many little hamlets lay scattered between. The sight was at once sublime and solemn. We could only gaze with awe upon these mighty works of nature, and from them our hearts turned upward to the Author and Finisher of all. At the cataract it seems that disappointment is the universal feeling; the whole scene which presents itself is rock upon rock, between which the river in several places rolls down. In vain did we look around, hoping to see some mighty fall. However, the scene delighted us, and we stood gazing with admiration upon the wild landscape, surrounded by nearly the whole populace of the adjacent village. We tried to speak to them; but the Arabic language seemed wholly unintelligible; they knew only one word —"Backsheesh" (a present); this they all understood. Poor people! We thought, When will the light of the Gospel shine again into this dark region?

Religious Conversation with the Copts.

In the course of the afternoon, having learnt that Muallem Chaleel had come home, I called upon him. My visit was soon made known, and in a few minutes many of the Christians were gathered together. We had a profitable conversation on several religious topics. The Bible, which I had brought with me for the Muallem, was constantly referred to in support of my arguments; after which I read to them, and explained some parts of Scripture. I proposed to them to meet together on the Lord's Day, and also on Friday, when they are disengaged, in order to read the Bible. They cheerfully assented to the proposal, and promised to follow my advice.

(To be continued.)

Vestiges of the Doctrines of Revelation in the East.

The interest of the Church in Foreign Missions may, perhaps, be increased by directing the attention of our readers occasionally to the condition of the Heathen world. The following observations, by the late Rev. Claudius Buchanan, have recently fallen under our notice; and are presented as suggesting some topics which may not be out of place at a Missionary Meeting.

In passing through the regions of the East, and surveying the various religious systems which prevail, the mind of the Christian traveller cannot fail to be impressed with the strong resemblance which some of them bear to doctrines which are familiar to him. However varied or disguised they may be, there are yet some strong lines, which constantly recall his thoughts to the doctrines of revelation, and seem to point to a common origin.

The chief and distinguishing doctrines of Scripture may be considered the four following: viz. The Trinity in Unity; the Incarnation of the Deity; a vicarious atonement for sin; and the influence of the Divine Spirit on the mind of man. Now if we should be able to prove, that *all* these are represented in the systems of the East, will any man venture to affirm that it happens by *chance?*

1. The doctrine of the Trinity. The Hindoos believe in one God, Brahma; and yet they represent him as subsisting in *three* persons; and they worship one or other of these persons in every part of India. And what proves distinctly that they hold this doctrine is, that their most ancient representations of the Deity is formed of *one* body, and *three* faces. The most remarkable of these is that at the caves of Elephanta, in an island near Bombay. The author visited it in the year 1808; nor has he seen any work of art in the East, which he contemplated with greater wonder; whether considered with respect to its colossal size, its great antiquity, the beauty of the sculpture, or the excellence of the preservation. From causes which cannot now be known, the Hindoos have long ceased to worship at this temple. Each of the faces of the Triad is about five feet in length. The whole of the statue, and the spacious temple which contains it, is cut out of the solid rock of the mountain. The Hindoos assign to these works an immense antiquity, and attribute the workmanship to the gods. The temple of Elephanta is certainly one of the wonders of the world, and is, perhaps, a grander effort of the ingenuity of man, than the pyramids of Egypt.

Whence, then, have the Hindoos derived the idea of a Triune God? It should seem as if they had heard of the Elohim of revelation in the first chapter of Genesis, "Let *us* make man."

2. The doctrine of the Incarnation of the Deity. The Hindoos believe that one of the persons in their Trinity (and that too the second person) was manifested in the flesh. Hence their fables of the *Avatars*, or incarnations of Vishnoo.* And this doctrine is found over

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* The Hindoos suppose their god Vishnoo to have appeared on earth ten times. At the eighth time of his appearing, they say that he came in the name of Krishna; and that, on this occasion, he came with a degree of power and glory far beyond what he shewed on any other.

The Brahmins, or Hindoo Priests, have a long Life of Krishna, full of strange stories. Many things, however, are therein told of him so much like some of the great events in the Life of our Blessed Saviour, that the learned Sir William Jones thinks that they borrowed them from pretended or spurious Gospels, which, by some means, were very early carried to India, and which contained many absurd stories respecting our Saviour, mingled with real facts as related in the true Gospels.

But, besides these things in the Life of Krishna, which seem to have been borrowed from the spualmost the whole of Asia. Whence, then, originated this idea "that God should become man and take our nature upon him?" The Hindoos do not consider that it was an angel merely that became man (like some philosophers in Europe) but God himself. Can there be any doubt that the fabulous incarnations of the eastern mythology are derived from the real incarnation of the Son of God, or from the prophecies that went before it? Jesus the Messiah is the true *Avatar*.

3. The doctrine of a vicarious *atonement* for sin, by the shedding of blood.—To this day in Hindostan, the people bring the goat or kid to the temple, and the priest sheds the blood of the innocent victim. Nor is this peculiar to Hindostan; throughout the whole East, the doctrine of a sacrifice for sin seems to exist in one form or other. Ever since "Abel offered unto God a more excellent sacrifice than Cain;" ever since Noah, the father of the new world, "offered burnt offerings on the altar;" sacrifices have been offered up in almost every nation, as if for a constant memorial to mankind that "without shedding of blood, there is no remission of sin." Heb. ix. 22.

4. The influence of the Divine Spirit on the minds of men. In the most ancient writings of the Hindoos, some of which have been published, it is asserted that "the divine spirit, or light of holy knowledge," influences the minds of men. And the man who is the subject of such influence is called "the man twice born." Many chapters are devoted to the duties, character, and virtues of "the man twice born."

Other doctrines might be illustrated by similar analogies. The characters of the Mosaic ceremonial law pervade the whole system of the Hindoo ritual and worship. Now, if these analogies were merely partial or accidental, they would be less important; but they are not accidental, as every man who is erudite in the Holy Scriptures, and in oriental mythology, well knows. They are general and systematic. Has it ever been alleged that the light of nature could teach such doctrines as those which we have above enumerated? Some of them are *contrary* to the light of nature. Everywhere in the East there appears to be a *counterfeit* of the true doctrine. The inhabitants have lost sight of the only true God, and they apply their traditional notions to false gods. These doctrines are unquestionably relics of the first faith of the earth; they bear the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created, incorruptible.

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rious Gospels, there are others which appear to have been taken from ancient traditions, handed down in India, from father to son, from the time of the Flood.

One of these ancient traditions, which is very remarkable, is shewn by paintings on the walls of an ancient pagoda or temple.

Krishna is there seen, first as a Sufferer; being in pain from a venomous bite of a serpent, which seems to have bound him fast in its coils. In the second figure, he appears as a crowned Conqueror, standing on the head of a serpent, from the power of which he has been delivered.

These figures must have been meant to keep up the memory of that first and great Promise to fallen Adam, contained in the Curse denounced on the Serpent—*I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* Noah well understood this Promise, and, no doubt, taught his children its meaning: and we may suppose that the expectation of that Saviour who was here predicted, would be kept alive in the East in some such manner as the following:—

The Grandson or Great-grandson of Noah, when first settling in Hindoostan, would wish to preserve, among his children and his children's children, that gracious Promise, on the faith of which he and they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the Serpent and the Fall had brought on them As writing was not then invented, he might use sculpture or painting to keep up among his offspring the memory of this estimable Promise, and would probably have Figures of this kind for that purpose.

This view of these Figures may well confirm and enliven your own faith in the Holy Scriptures, when you see how the traditions of a distant nation so exactly agree with the Written Word: and it ought to increase our desires and endeavors to become the means, under the blessing of God, of converting the Hindoos to Christ, when we see that their first fathers and ours walked with God in the exercise of the same faith, and in the same view of a Father reconciled in the Mediator who was to come, and forgiving through Him all iniquity.

Let Christian Missionaries, then, supported by our alms, proclaim in every part of India, to the HUNDRED MILLIONS of Hindoos who are our own fellow-subjects—"*Whom ye ignorantly worship Him declare we unto you!* Behold Him, who, *through* His own *death, destroys him that had the power of death, that is, the Devil: and delivers them, who, through fear of death, are all their lifetime subject to bondage—The God of Peace shall then bruise Satan under your feet shortly—Look unto Him, and be ye saved, all ye ends of the earth, for He is God, and there is none else.*"

[*Ch. Miss. Paper.*]

Conversion of the World.

Why are not all members of a Christian Church engaged in promoting it?

In the progress of these researches, the author has found his mind frequently drawn to consider the extraordinary difference of opinion, which exists among men of learning, in regard to the importance and obligation of communicating religious knowledge to our fellow-creatures. And he has often heard the question asked, What can be the cause of this discrepancy of opinion? For that such a difference does exist is most evident. It is exemplified at this moment in some of the most illustrious characters for rank and learning, in the nation. This is a problem of a very interesting character at this day, and worthy of a distinct and ample discussion, particularly at our seats of learning. The problem may be thus expressed: "What power is that, which produces in the minds of some persons a real interest and concern in the welfare of their fellow-creatures; extending not only to the comfort of their existence in this world, but to their felicity hereafter; while other men who are apparently in similar circumstances, as to learning and information, do not feel inclined to *move one step* for the promotion of such objects?" The latter, it may be, can speculate on the philosophy of the human mind, on its great powers and high dignity, on the sublime virtue of universal benevolence, on the tyranny of superstition, and the slavery of ignorance; and will sometimes quote the verse of the poet,

"Homo sum: humani nil a me alienum puto;"

but they leave it to others, and generally to the Christian in humble life, to exercise the spirit of that noble verse.—This is a very difficult problem; and it has been alleged by some, that it cannot be solved on any known principles of philosophy. The following relation will probably lead to principles by which we may arrive at a solution.

There was once a king in the East, whose empire extended over the known world, and his dominion "was to the end of the earth." During the former part of his reign, his heart was filled with pride; he knew not the God of heaven; and he viewed with the utmost indifference the nations over whom he ruled, worshipping idols of wood and stone. But it pleased the King of kings to dethrone this haughty monarch, to cast him down from his high estate, and to abase him in the dust. And after he had been for a time in the furnace of affliction, and his proud heart was humbled, God graciously revealed himself to him in his true name and character, and then restored him to his former prosperity and power. The penitent king thus once more exalted, and filled with admiration at the discovery of the only true God, immediately issued an edict to the whole world, setting forth the greatness of the Most High, asserting his glory, and inviting all nations to "praise and magnify Him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation." This memorable edict began in these sublime terms:

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth, Peace be multiplied unto you. I thought it good to show the signs and wonders which the Most High God hath wrought toward me. How great are his signs! How mighty are his wonders!" Having recounted the judgment and mercy of God to himself, he thus concludes: "Now I, Nebuchadnezzar, praise and extol, and honor the King of Heaven, all whose works are truth, and his ways judgment; and them that walk in pride he is able to abase."*

Such a proclamation to the nations of the earth was a noble act of a king, and ought to be had in perpetual remembrance. It reminds us of the last charge of Him "who ascended up on high:" Go, teach all nations. It discovers to us the new and extended benevolence, greatness of mind, and pure and heavenly charity, which distinguish that man, whose heart has been impressed by the grace of God. How solemn his sense of duty! How ardent to declare the glory of his Saviour! His views for the good of men, how disinterested and enlarged!—It is but too evident, that all our speculations concerning a divine Revelation, and the obligation imposed on us to study it ourselves, or to communicate it to others, are cold and uninteresting, and excite not to action, "until, through the tender compassion of God, the day-spring from on high visit us, to give light to them that sit in darkness;"* to humble our hearts, at the remembrance of our sins against God, and to affect them with a just admiration of his pardoning mercy.—*Buchanan's Researches.*

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* Daniel. ch. iv.

Missions of the Greek Church in North America.

The following letter from a recent number of the "New-York Observer," has been handed to us by a Bishop of the Church, and we gladly give it a place in the pages of the "Spirit of Missions," as being of interest in the Missionary history of the times.

Constantinople, April, 1844.

The fact that the *Greek Church* in Russia is making serious and well directed efforts to convert the Indian tribes of the Northwest coast to Christianity will be news to many of our readers. As we have the Russians for our nearest neighbors on our Northwest Coast, it becomes an important consideration for Protestant missionaries, beyond the Rocky mountains, that as they are made to feel the spirit of Popish Proselytism on the Southern border of our Western territory, so we are to feel the same kind of spirit of proselytism on our Northern border, and that the Great Eastern church has also become the Western church.

We have before us a pamphlet published the last year at the Imperial Printing Office at Odessa in Russia, to which so much importance has been attached by the Greek Clergy, that it has been translated from Russian into Greek for the sake of a wider circulation. It is entitled, the "Way of Salvation," being a tract which was prepared for circulation among various Indian tribes of North America. The tract itself, we rejoice to say, is in general unexceptionable in doctrine, though of course deficient in many points. Throughout, Jesus Christ alone is shown as the Saviour and the Holy Spirit as the Sanctifier. But this tract is preceded by a long preface which gives a full account of the history and present state of missionary operations at the Aleutian islands and on the Northwest Coast: and propose to give your readers a view of its contents. We shall often adopt the pious and evangelical language of the missionaries, upon which we would by no means wish needlessly to invoke any suspicion of its hypocrisy, notwithstanding some who are well acquainted with modern Russian missions would think that much ought to be abated from it. He would rather cordially admit the sincerity and zeal of these missionaries, taking care to remember that their piety is connected with fundamental errors, of which the fruits will appear ultimately in their converts.

The commencement of these missions was in 1793. The founder of the Russian American Company returned to St. Petersburg in 1787 and petitioned that an ecclesiastical mission should be sent to those frozen polar regions, the deserts of Kamschatka, Aleutian and Kurillian islands—where commerce could not flourish unless under the shadow of the cross. The petition of M. Selokhoff was granted, and a mission of eight monks was sent there, of whom many were lost on their voyage from Okotsk, which lies on the gulf of that name on the East of Siberia. Three of these, Macarios, Juvenalios, and Germanos were preserved and were permitted to obtain cheering results. The first erected the cross in the province of Ounalasca, and having built a church there, he baptized many in the course of a year, through his success in preaching the Gospel. Juvenalios went to the desert regions of Kodiak, where he was soon to seal his faith with his own blood. Several having been converted there under his ministry, he proposed to them to confide their children to his care, that they might be educated by the Society.

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* Luke, ii. 79.

On his return to his station with the children, a multitude of the people of the country, regarding this as usurpation, pursued him and rushed with great fury upon him and killed him. His blood was not shed in vain, as we shall soon see. The third Germanos passed a long life of toilsome labors at a distance from the colony, teaching the children of the converts, reading, writing and singing hymns to the Saviour, and died in 1838.

Up to the year 1823, however, the progress that had been made was regarded as not very encouraging. The Bishop of Irkutsk was overwhelmed with other cares in his vast diocese; the Bishop of Kamschatka had been shipwrecked on his way thither, and the religious prospects of Russian America were in a dark state, similar to the long polar nights. But in that year, father Benjamin was selected as a missionary to the Aleutian islands, and to take the charge of the chief establishment at Ounalaska, after long hesitation, he at last consecrated himself to the call. After eighteen years of labor there he returned in 1842 to procure more laborers and to give an account of the wonderful gathering in of fruits; and we shall see that that land so barren as to reject almost every kind of seed, received willingly the good seed of the Gospel, and that those heathen tribes with simplicity of heart and fervent joy received the gift of the cross. On the islands or on the continent, he made tours sometimes of 600 leagues in distance, to bring either new disciples to the faith or to confirm those whom his predecessors had baptized.

Let us now hear his own narrative in part. "After a long and painful journey, as soon as I had reached my new parish, I hastened to make myself known to the people entrusted to my care, who were either Russians or Aleutians in the service of the company, or newly converted from the Kolokians or the Kalogians. Soon I found them to be fervent, prompt to attend public worship, and exceedingly docile, full of reverence to their pastors, serving cheerfully their god-fathers, and confessing with such devotion as to be uselessly minute. I can never blot from my memory their readiness to blame themselves before the judgment-seat of repentance, even for the most trifling mistakes. Whenever I used to catechise them, all the population, the women even leaving their infant babes, used to come to hear the preaching of the Gospel. I confidently say that there is no missionary who can tire out the attention of these good Aleutians, before he is tired out himself. Poverty and wretchedness and want have become a preparatory school to the reception of the gospel: and their patience and sympathy with the sufferings of others are their most prominent traits of character. I have seen this poor people in times of general famine which come periodically, dividing their last morsel of food with their neighbours. Their patience is wonderful: for the Aleutian never takes revenge, till after a marked silence, kept up for many successive days."

"While laboring for the conversion of those who were sitting in darkness, I determined to go and preach to the Kalogians, a people less docile than the Aleutians, owing to the influence of their idolatrous priests and their more active disposition. Some had been living near the colony on the continent and had invited me to visit them. Though I had often promised to go, yet something for some mysterious reason was always hindering me, while I kept blaming myself. Christmas came and I had done nothing: but my reproaches of conscience increasing, I determined to go to them immediately after Epiphany. At last on Jan. 3, we heard that the small pox had broken out among them. I now thanked that Providence that had not permitted me to go before, and determined to go to them immediately. If I had gone there before this scourge come upon them, their priests would surely have ascribed the disease to some Christian witchcraft. But now I could go to them not only with words of peace and consolation, but also with the healing art of vaccination." Here he obtained some first fruits and the work still goes on, and he hopes that the grace of God will complete what terror has begun.

Father Benjamin made three tours

during his absence to Kodiah. How great was his joy, to find remaining after the lapse of twenty years traces of the labors of his predecessor,—christians who had remained faithful to their profession, and who remembered with affection their *first* preacher. He gave them the sacrament, baptized thirteen catechumens, and prohibited their godfathers from giving them any garments or other useful articles, so as to remove from holy things the bait of covetousness. As a sign of their introduction into the church, after they had reclothed themselves in the garments worn before baptism, he gave each a simple wooden cross.

His last tour in that region was in 1841, after he had been constituted bishop in Russian America. He sailed from Okotsk, and arrived at the Aleutian Islands, stopping at several of them. "On the voyage, the weather being pleasant, we had worship on the deck every festival day. You cannot imagine what a magnificent scene it is : a vessel in the midst of the boundless ocean sailing calmly, and on its deck men worshipping God. O, it is a wonderful picture to contemplate !"

"After a voyage of seven thousand versts from Okotsk I arrived at New Archangel, in North America, where I found the church in very good state and unexpectedly adorned as though they were expecting the arrival of a bishop. Although the church has been lately repaired, there will soon be need of another. Our operations since our arrival here do not amount to much : but they are the following.

1. We have sent missionaries to Noosta, who will arrive about the middle of June. 2. We have opened a religious school, where are twenty-three adult scholars. The superintendent was educated in the Academy at Moscow. 3. We have sent G., the student in theology, to learn the language at at Kodiak. He is a man of talents. 4. Priest M. is preaching to the Kalogians, and there are about eighty persons ready for baptism, and who are begging for it. But the more and the better they learn, the safer will it be. 5. Last spring, 1842, I went to visit the church at Kodiak. The report of my return to America, the zeal and piety of the priest who has been labouring there since 1840, and the christian aid afforded by M. Kostromitin, the Governor of the place, by word and deed, have made a good impression on the minds of the people. Now, to use their own expression, they are "beginning to come out of darkness to light." Formerly hardly one hundred of them attended church, and they knew nothing about fasting. But now the church is crowded with them, and at Lent 400 of them were fasting. Few marriages take place without being solemnized by a priest. The church had been so neglected that of 3700 souls that were recorded in the census, 1000 had never been baptized : and even now there are more than a hundred grown up children in the same state. In testimony of the improvement at Kodiak, allow me to copy some notices from the journal of the priest there."

"In Lent of this year (1842) 40 Aleutians had come from a distant parish to be instructed in religion. After several days preaching, among those who seemed worthy to be admitted to the sacrament, there was a chief. During my second conversation with them, in speaking about repentance and communion, I said that God, for Jesus Christ his beloved Son's sake, will receive and forgive every sinner who repents truly before God and in the presence of a priest, though there is no other witness there, provided the sinner does not turn back to his sins again. —Then this chief said before all the people that he was ready to confess his sins publicly, and would be ashamed of no man. When I opposed, saying that he was not obliged to do that, he answered, "If I was not ashamed to sin, why should I be ashamed to confess my sins before all the world." Once I asked this chief at my house why he was so much more sincere and ready to do his duty than his brethren. He said, "Because I am the worst of them all, and when you looked at me in church (which I do not recollect) the thought pressed upon me that I must without fail come and be taught by you." This chief came to repentance and partook of the Holy Sacrament. My conversations with these Aleutians have always been in the presence of the director of commerce.

"Another chief came in the end of Lent from the same district. After my sermon, he came to my house and said, "Five years ago priest A. saw me. After looking at me with attention sometime he said to me, 'You will yet burn in fire.' Notwithstanding so long a time has passed, yet I cannot forget his words. I feel afraid, and although I am a chief, I feel that the worst of my subjects is better than I am." Divine grace brought even this man to repentance, and he was permitted to partake of the incorruptible food—the body and blood of our Lord Jesus."

"On the fourteenth day of Oct., we organized a spiritual chapter, which is the highest court of justice in America, having the precedence over every secular court; *this is very remarkable*. After two days I am going to commence the visitation of my diocese, which will occupy me sixteen months."

It appears from the preface to this pamphlet, that in the new diocese of this Bishop Innocentius, (formerly Father Benjamin,) there are four parish churches, which have been built at the expense of the company, and that the number of christians scattered over the vast country amount to 10,000. At the commencement of his labours, after learning the language, his first task was to prepare a catechism, and a translation of the Gospel of Luke and of the Acts of the Apostles. These have been lately carried to a second edition, for they found more readers than could have been expected, on account of the preparatory labours of other missionaries. The Guide to Salvation for the instruction of converts, first written in their language, has been translated into Russian and Greek. The preface to the pamphlet thus concludes: "The Aleutians and Kalogians, most of whom on account of their connection with the company, have learned to read, will draw after them many of the polar tribes into the way of salvation. So that if we look to Missions on the coast of Yenisee, where the metropolitan Macarios has been preaching fifteen years, if we consider the rapid progress of the conversion of the Samoiedes, and the peaceful conquests of the Cross in some of the districts of the Caucasus,—every thing induces us to hope that the church of Russia will not delay to perform the solemn duty which divine Providence has reserved for her in particular. The example set by father Benjamin cannot remain fruitless. His patience and love have already triumphed over those obstacles which seemed insuperable. Through his ministry and self-denial, the pure doctrine of the ancient orthodox Eastern church, having found its way to the Icy Pole, has passed over to the New World. A certain foreign clergyman(?), taught in the Theological school of Jokutsk, is assisting father Benjamin in translating the New Testament into the chief language of the place, which is subdivided into six dialects more or less resembling each other. The people that nature seemed to have cast out of her family are receiving the privileges gained by Jesus Christ for mankind.

"Let us unite our prayers that the work may go on prospering, and that it may take deep root for the glory of our religion and of Russia; and that our missionaries, daily increasing in number and becoming more zealous, may meet somewhere those who have likewise come from a far distant country to propagate the faith on earth. *He that is not against us is on our part.* This ought to be the watchword of Christian missions to places without the camp of Christendom, till the promised and long-looked-for time arrives, when the good Shepherd who gave his life for the sheep will gather his own into one single family."

The admirable spirit that is manifested in the closing paragraph leads us to infer that its author is one of those of whom Protestant travellers in Russia have often spoken of as giving good evidence of a living faith in Christ, though surrounded with error and superstition. One cannot but hope that some of these degraded Indians, having in their possession the word of God, have indeed by his grace been led to put their trust entirely in Christ, and not in any other Mediator. May they indeed soon meet with tribes who have been converted through the labors of Protestant missionaries!

Christian Knowledge Society.

Report of the Foreign Translation Committee.

This Report, of which an Abstract follows, was made to the General Meeting of the Society, held on the 2d of July.

Scriptures in Dutch.—In their Report for 1843, the Committee announced the publication of the Dutch Bible. They have recently availed themselves of the circumstance of the Rev. Dr. Bosworth's visiting Holland, where he formerly resided as British chaplain for eleven years, to present a handsomely-bound copy of this Bible to His Majesty the King of the Netherlands. Dr. Bosworth reports that he was most graciously received by his majesty, who observed that it was very gratifying to him to be so favored by this Society. He expressed his admiration of the book, and said, with great feeling, "Dr. Bosworth, I thank the Society. I shall always highly prize this Bible, and show it to my friends as an offering of good will from the Church of England."

Scriptures in French.—The final revision of the new French version of all the canonical books of the Old Testament has been completed; the octavo edition, in London, is printed to the end of the Second Book of Kings; and the Pentateuch is printing at Paris in quarto.

Scriptures in Maltese.—The Bishop of Gibraltar has proposed to the Committee to prepare an edition of the Testament (the greater part of which has already been translated) for publication. The Committee readily adopted this recommendation.

Scriptures in Coptic and Arabic.—The printing of the Coptic and Arabic Gospels proceeds satisfactorily, though, of necessity, rather slowly, as all the sheets are sent for correction to Cairo. Measures, however, are now adopting to expedite the progress of this undertaking. The Committee, in the mean time, have the encouraging information from Egypt, that the Coptic Patriarch of Alexandria "cannot enough express his delight and praise, in regard to the specimens thus submitted to him of the Coptic and Arabic Scriptures." The Coptic is supposed to be the most ancient of all the Oriental translations of the Testament: it is a faithful version from the Greek; and the Arabic, printed, in this edition, in a parallel column, after the pattern of the manuscripts used in the Coptic Church, is a literal translation of the Coptic.

The Committee have bestowed much pains and attention on the subject of the new translation of the Scriptures into Arabic; but they have found the subject to be involved in much difficulty from the conflicting opinions entertained in respect to the style to be adopted in the translation of the Sacred Writings, as classical correctness of idiom must be regarded, with a view to satisfy the taste of learned Orientals; while, to meet the feelings of Christians, the language must be that which has been consecrated by ecclesiastical use, rather than that which is associated with Mahomedan ideas and impressions. The Committee have taken much pains to obtain the judgments of those best qualified to pronounce an opinion on the subject.

Scriptures in Greek.—An edition of 1000 copies of the first volume of the Old Testament Scriptures, according to the Septuagint version, containing the Pentateuch and the Books of Joshua, Judges, and Ruth, is now ready for distribution at Athens, and about half of a second volume is printed. The bishop of Attica has expressed, on his own behalf, and on that of the synod of Greece, great satisfaction at this work, as well as anxiety for its continuance and completion.

Liturgy in French.—The Society's version has undergone a complete revision, and the present impression being now all but exhausted, a new edition, of a smaller size, will shortly be in the press. The Rev. M. de la Fontaine, the Missionary of the Society for the Propagation of the Gospel in the Sychelles Islands, speaks with much gratitude of the good service which this version of the Liturgy has enabled him to perform among the poor people of those islands.

Liturgy in German.—The translation of the Liturgy into German is nearly completed, and it is hoped that it will be published in the course of the autumn. At the present moment, when hardly a month passes without producing from the German press one or more treatises upon the discipline and formularies of the Church of England, the importance of the present translation cannot easily be overrated. With the view of rendering it as perfect as possible, the Committee propose to strike off but a small impression at first, for the purpose of distributing it in quarters where it is likely to be carefully examined and judiciously criticised; that they may be enabled finally to put forth a correct and really valuable translation.

Liturgy in Turkish.—Of the translation of the Prayer Book into Turkish, of which a considerable number of copies was sent last summer to Constantinople, the Committee have had the gratification of receiving from the Rev. Horatio Southgate the following notices. On first obtaining this version, he writes, "It is indeed a beautiful book; and from the cursory examination which I have been able to give it, I feel still more proud of the matter. The translation appears to be excellent. It is pure Constantinople Turkish (the best in the world), and is not, as I feared it might prove to be, too Arabic in its style." Again he writes: "The Turkish Prayer Book is certainly one of your best translations. I have the opinions of several very competent judges, which fully confirm my own formerly given." The bishop of Gibraltar writes: "Within my own jurisdiction we shall find a most ample field, in the western part of the Turkish empire: and we ought to be ready to make a good use of our Turkish and other Oriental versions, both of the Bible and of the Prayer Book, as soon as ever the terrors of the sword are removed."

Liturgy in Arabic.—The revised edition of the Liturgy in Arabic is now put to press at Malta, after more delay than had been anticipated, occasioned by the great care and caution necessary to secure accuracy of translation.

Liturgy in Armenian.—After some further delays of rather a vexatious nature, the translation was completed in October last. But wishing to take every means of securing the greatest possible accuracy in this work, they determined on sending it for revision to Constantinople. With this object in view, they were glad of the valuable services of Mr. Southgate, who, with the assistance of a native Armenian scholar, well acquainted with the English language, has been revising the whole book with great care. The importance of providing and distributing in the East good translations of our Liturgy, is felt and acknowledged by thoughtful and attentive observers of the signs of the times in those quarters. A highly respected correspondent of the Society states it as his opinion, that "one of the leading objects" in the East, "for a long time, must be to bring our Church into a right position. The Church of England is not known distinctively, as a Church, by one out of a thousand in these countries; and until we are so known, we have no influence." Very recently the Romanists at Constantinople have issued a book in Armenian, intended as an assault upon Protestantism, in which, under the title of "The English Faith," we are represented as infidels, and as destitute of the primitive order and institutions of Christianity. The absurdity, however, of these misstatements will be, in some measure, demonstrated to the Armenians by the translation of portions of Nelson's "Festivals and Fasts," for which the Board made a grant last December. Of this translation, the "Preliminary Instructions on Festivals" were published at Constantinople, in the form of a tract, a little more than a month ago, and immediately excited considerable attention. All the portions of Nelson's work on the Festivals relating to our blessed Lord have been translated, and are ready to be put to press.

Liturgy in Maltese.—The bishop of Gibraltar has engaged a native priest, who had recently conformed to the English Church, to translate the Prayer Book into the Maltese language. This Liturgy he recommended to the Committee to print at Malta.

Liturgy in Portuguese.—The Committee, chiefly through the liberality of John Cassels, Esq., of Oporto, a member of the Society deeply interested in the promotion of its designs, have lately been enabled to put into the printer's hands a new translation of the Liturgy into Portuguese. The greater part of this translation was made at the expense of Mr. Cassels, and presented by him to the Committee. It had been previously examined and approved by the bishop of Gibraltar, who strongly recommends its publication; and the Committee esteem themselves happy in having secured the assistance of a clergyman of the Church of England, thoroughly conversant with the Portuguese language, in carrying the work through the press. The proof sheets are to be sent also to Oporto for correction, previously to their being finally struck off.

Liturgy in Chaldee.—Events of a deeply-interesting and melancholy character have, within the last year, forcibly drawn the attention of the Committee to the critical state of the Independent Christians in the mountains of Koordistan. The Committee have determined to undertake a translation of our Liturgy into Chaldaic, as well as to print an edition of the whole or parts of the Scriptures in that language, for the use, principally, of the Christians of Koordistan. The translation of the Liturgy has been already nearly completed at Mosul, under the direction of an English clergyman, by a Syrian priest, who is now on his way to superintend the printing of it at Malta, where he is also to assist in carrying through the press the proposed edition of the Scriptures, from valuable manuscripts collected, at the cost of the Society, in Mesopotamia.

Scriptures and Liturgy in languages of India.—Encouraged by the grant of £1000, voted at the General Meeting in December last, the Committee determined immediately to extend the sphere of their operations, and more particularly toward the East. They had already received communications respecting the unsatisfactory character of existing versions of the Scriptures, and of the Liturgy, in some of the languages of India, and the total want of any translations at all in others of these languages, in which they were much required.

The Committee have renewed their communications with the bishops of the three dioceses, requesting, in the first place, accurate information respecting existing translations of the Scriptures and of the English Liturgy, in the vernacular languages of their respective dioceses, and then offering the co-operation and assistance of the Committee, either in the revision and re-publication of those versions, or in the procuring and printing of such translations into other languages, as might seem to their lordships most likely to be useful.

The Committee have the satisfaction of reporting that the bishops of Calcutta and of Bombay have responded most cordially to their proposals, and supplied them with valuable information for their direction. At the suggestion of the bishop of Bombay, the Committee have offered their assistance in the completion of a translation of the Liturgy into Goojerattee. The Committee have also promised their aid in a revision of the Mahratta Prayer Book, with the view, chiefly, of rendering it conformable to the improved version of the Scriptures in that language, now printing at Bombay.

At the suggestion of the bishop of Calcutta, who represents that there has been for some time past an urgent demand for a new and improved version of the Litany in the Hindoostanee or Oordoo language, the Committee have determined to undertake this work, entrusting the execution of it to the Rev. Mr. Smith, a Missionary at Benares, whom the bishop recommends as "a person of undoubted talent and experience, and having a matured knowledge of the language of the people." It is proposed to print this Liturgy at the press of the Orphan Establishment at Agra. This work, when published, will be of incalculable benefit to the Church of England Missions at Benares, Chunar, Gorruckpore, Serampore, Meerut, Agra, Simla, and Cawnpore, where "the want of copies of the Prayer Book in Hindoostanee," the bishop says, "is extreme, and has been for years."

As the Committee were somewhat later in forwarding their proposals to Madras, no answer has yet been received from that presidency.

The Committee regret that they are not yet in a position to make any specific report with regard to translations into Chinese. Mr. Stanton's attention, on his arrival at Hong Kong, seems very naturally to have been turned, first, to the establishment of schools and lending libraries for the benefit of the English population.—[*Miss. Reg.*]

Intelligence.

The Foreign Secretary has been absent from the Office until the present number was nearly through the press. Several matters of interest connected with the department under his editorial charge, will receive attention next month.

The Rev. Horatio Southgate, Missionary at Constantinople, arrived in this country, via England, on the 12th August. The voyage has been of much service to his health. All letters to this gentleman should be directed to the Mission Office, 281 Broadway.

The annual report of Mr. Southgate, which was received during the late session of the Board of Missions, was designed for publication in this number of our journal: but, at the request of the Missionary, we have deferred it until the October number, in order that it may undergo his revision.

Active preparations are now in progress for the establishment of the Mission to China. The efforts of the Rev. Dr. Boone have been eminently successful in awakening interest and exciting liberality in its behalf. He is at present at the South.

As shewing the reception he has met with, we take the liberty of extracting a few sentences from a private letter.

"I have," writes he, "great cause for gratitude to God for the interest manifested in the Mission to China at that place (Beaufort, S. C.), and indeed at every place visited during the tour from which I have just returned.

"The good people of Beaufort gave me for the Mission, during the delightful week I was permitted to spend with them, in cash, $551 25, and pledges for $6,750; that is, they promise to support twenty-seven children in our schools for ten years, at the rate of $25 a year for each child, which is $675 per annum for that length of time. I received a promise for the support of four children from one family; four persons pledge themselves for the support of two children each; the Sunday School supports two,—the boys a boy, and the girls a Chinese girl; and the remaining thirteen are to be supported by persons who pledge themselves for $25 a year. When the size of this parish is taken into the account, this must be reckoned large-hearted Christian liberality in behalf of the Heathen. May the Lord abundantly reward them, and cause their example to draw forth many other congregations. My hopes for the China Mission were never brighter than at the present moment. I have no fears in respect to funds, our great want is men. May the Lord of the harvest call able and faithful laborers in due numbers into this immense portion of his vineyard."

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

June	22.	St. Paul's, Buffalo, for Nashotah School	$10 00
July	2.	Anonymous, for books for do.	6 00
		Bishop Chase, from St. John's, Carlisle, Pa.	5 00
	5.	A Lady of St. James', Philadelphia, for Nashotah Library, per Bishop Kemper	10 00
	12.	Mrs. Wright, of Newark, N. J., for do.	3 00
	18.	A thank-offering, for the Nashotah Mission, from W.	10 00
Aug.	1.	Offering of the Chapel of St. Paul's College for Nashotah Mission	26 00

Aug. 13.	Jubilee College, from Mrs. E. M. Lewis, of Va.	$10 00
14.	Indian Endowment, from Major John Beach, Indian agent	16 50
		$96 50

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th June to the 15th of August, 1844:

VERMONT.		
St. Albans—Union Ch.	$10 00	$10 00
MASSACHUSETTS.		
Great Barrington—St. James'	10 00	
Greenfield—St. James'	7 50	
Salem—St. Peter's, ½	50 00	
Wilkinsonville—St. John's	4 71	72 21
RHODE ISLAND.		
Bristol—St. Michael's	28 85	
Providence—Grace Ch.	2 00	
A Friend, per D. Dana, ½	10 00	40 85
CONNECTICUT.		
Derby—St. James'	31 60	
" S. School	2 52	
Hartford—Christ Ch.	59 39	
Mrs. S. Burr	60 00	
Middleton—Christ Ch.	14 75	
Munroe—St. Peter's	18 50	
Newtown—Trinity Lad. Miss. Soc.	21 00	
Norwalk—St. Paul's	27 13	
Norwich—Christ Ch.	48 00	
Portland—Trinity	10 00	
Stamford—St. John's Mo. Offgs.	19 50	312 39
NEW YORK.		
Brooklyn—Christ Ch.	55 69	
Fishkill Landing—St. Ann's	16 00	
Islip—St. John's	12 00	
Newtown—St. James'	18 00	
New-York—Ch. of the Ascension, collection after sermon before the Board	28 96	
St. John's, collection at offertory meeting Board of Missions	15 83	
Ch. of the Nativity	2 20	
A lady	1 00	
A Friend to Episcopal Missions.	5 00	
R. D. V. W.	2 00	
A Widow's mite	50	
An Episcopalian	50	
Sandyhill—Zion Ch. *Glen's Falls*—Ch. of the Messiah	5 00	
Westchester—St. Peter's	15 70	178 38
WESTERN NEW-YORK.		
Angelica—St. Paul's	4 37	
Avon—Zion Ch.	7 00	
Batavia—St. James'	28 49	
Geneva—Trinity	5 00	
Hammond's Port	1 68	
Harpersville—St. Luke's	3 72	
Leroy—St. Mark's	12 00	
Lewiston—St. Paul's	3 00	
Lockport—Grace Ch.	5 00	
Marcellus—St. John's	3 00	
Medina—St. John's	2 50	
Moravia—St. Matthew's	2 00	
Sheridan—G. C. Holt	2 50	
Syracuse—St. Paul's	2 00	
Waterville—Grace Ch.	3 00	
West Granby—St. Luke's	88	86 14
PENNSYLVANIA.		
Carlisle—St. John's	20 00	
Holmesburgh—Emmanuel Ch. Fem. S. School	1 55	
Oxford—Trinity	8 48	
Pittsburgh—Mrs. J. E. Brewer	5 00	
Philadelphia—St. James', ½	122 90	157 93
DELAWARE.		
Dagsboro'—Prince George's	1 94	
Little Hill—St. John's,	1 50	
Seaford—St. Luke's,	2 00	
Wilmington—St. Andrew's,	35 11	
Trinity,	9 26	
From a lady,	10 00	59 81
MARYLAND.		
Anne Arundel Co.—St. James',	20 00	
Baltimore—St. Paul's,	111 07	
Baltimore Co.—St. Thomas',	40 00	171 07
VIRGINIA.		
Fredericksburg—St. George's,	20 00	
Martinsburg—Trinity, S. S.	3 50	23 50
SOUTH CAROLINA.		
Charleston—M. Miss. Lecture,	30 41	
St. Michael's,	56 30	
St. Philip's	122 00	
Columbia—Trinity Church Offg.	80 00	
Georgetown—Mr. & Mrs. Allston,	50 00	
James' Island—St. James',	5 00	
John's Island—St. John's,	19 41	
Prince William Co.—Pr. William's, Pa.	36 00	
Society Hill—Trinity,	2 00	
St. Stephen's—Chapel Offgs.	7 78	
Sullivan's Island—Grace Ch.	14 28	
Waccamaw—All Saints',	50 00	473 18
LOUISIANA.		
Natchitoches—Rev. John Burke,	10 54	10 54
KENTUCKY.		
Louisville—Christ Church Offgs.	30 00	
Sundry female friends, per the Bishop,	7 50	37 50
OHIO.		
Steubenville—St. Paul's, ½	6 00	6 00
MISSOURI.		
St. Louis—R. P. Williams, ½	2 50	2 50
ILLINOIS.		
Mendon—Zion Church,	2 45	2 45
MICHIGAN.		
Detroit—St. Paul's,	20 00	20 00
MISCELLANEOUS.		
Sale of old Jewellery by the Treasurer,	4 00	
C. L. P.	3 00	7 00
TOTAL,		$3,050 45

ERRATA.—In the July and August Number, Spirit of Missions, and in the Journal of Proceedings of the Board of Missions, in the list of Contributing Parishes, Appendix Ah., New-York, Troy—St. Paul's, Domestic, read $299 29, instead of $17 00.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from the 15th June to the 15th of August, 1844:

MAINE.		
Portland—St. Stephen's Ch., for Constantinople		$70 00
VERMONT.		
St. Albans—Union Ch.		8 60
MASSACHUSETTS.		
Boston—Trinity Hall S. S., for Africa	16 23	
Greenfield—St. James' Ch.	7 50	
Pittsfield—St. Stephen's Ch.	75 00	
Salem—St. Peter's Ch., ½	50 00	
Wilkinsonville—St. John's Ch.	4 71	153 44

RHODE ISLAND.

Bristol—St. Michael's Ch., ½, $13 50; for China, $43 47; F. Schneider, for do., $5 00; Mrs. De Wolfe, for do., $5 00; Rev. J. Bristed, for do., $50 00; Rev. J. W. Cooke, for do., $50 00..	166 97	
Providence—Grace Ch. S. S..........	15 00	
A Friend, $10 00; Rev. Dr. Waytand, President of Brown University, for China, $10 00.....	20 00	
An Episcopalian, for Constantinople......................	1 00	202 97

CONNECTICUT.

Hartford—St. John's Ch., for China.	87 00	
Christ Church, for do., $240 00; monthly collection, $58 70....	298 70	
Monroe—St. Peter's Ch.............	14 50	
Portland—Trinity Ch., for Constantinople, $10 00; S. S., for Africa, $4 00.......................	14 00	
Stratford—An individual	10 00	424 20

NEW-YORK.

Brooklyn—Christ Ch. Ladies' Miss. Asso., for Africa................	54 69	
Fishkill Landing—St. Anna's Ch., $14 00; $17 50.................	31 50	
Newtown—St. James' Ch...........	19 00	
New-York—Family Mite-box........	2 13	
O N. E., two annual subscriptions for Constantinople, per Rev. Mr. Balch..............	50 00	
Ch. of the Ascension, Miss A.'s Scholars, for ed. of two children in China, $60 00; Edward Cammann, for ed. of child in China, $25 00; a Communicant, for do. do., $25 00; J. L. R., for outfit for China, $25 00; Miss Wilmer, do. $5 00; Mrs. R. H. Thurston, and Miss A. P. Thurston, for ed. of a Chinese boy, $25 00; Mrs. Daniel Remsen, for ed of eight children in China, $200 00; F. Depeyster, for ed. of one do. do., $25 00; a Member, for outfit for China, $25 00; S. & L. Holmes, $25 00; Miss Mary Ray, $25 00; John Hone, jr., $25 00; all for ed. of Chinese youth; J. S. R., for do , $25 00................	515 00	
Do. Meeting of Board of Missions, ½	28 96	
St. John's Chapel, Meeting of Board of Missions, ½, $15 83; Mrs. Anna Watts, for China, $100 00.	115 83	
St. George's Church, Miss Maynard, for education of J. W. Cooke, China, $25 00; J. M. a member, $2 00..............	27 00	
Church of the Nativity, ...	1 28	
R. D. V. W. $2 00; A. T. Anderson, for Constantinople, $25 00; A Friend, $5 00..............	32 00	877 39

WESTERN NEW YORK.

Binghampton—Christ Church, Miss Amelia Main, for Mesopotamia, $1 00; Mrs. Evans, for Athens, $5 00; A Friend, for Constantinople, Athens, China, and Africa, $5 00 each, $20 00........................	26 00	
East Bloomfield—Zion Church, . . .	2 00	
Geneva—Trinity Church, for China, $5 00; for Texas, $2 00......	7 00	
Honeoye Falls—St. John's Church, for China, ...	4 00	
Le Roy—St. Mark's Church, for Africa, $7 42; for Texas, $6 83; S. S., for Africa, $5 81........	20 06	
Lockport—Grace Church, ...	3 00	
Manlius—Christ Church,...........	5 00	
Waterville—Grace Church,.........	2 00	69 06

PENNSYLVANIA.

Oxford—Trinity Ch................	4 23	
Philadelphia—H. Binney, Jun., 2nd annual payment, for Constantinople.........................	25 00	
St. James' Church, ½,..........	122 90	
Southwark Trinity Ch., young Ladies' Bible Class for Africa,	2 10	
Wilkesbarre—St. Stephen's Ch., for Africa,......................	17 65	171 88

DELAWARE.

Wilmington—Trinity Church, ...		5 94

MARYLAND.

Annapolis—St. James' Church, for Africa, $10 00; for China, $10 00		20 00

VIRGINIA.

Petersburg—Grace Church, S. S., for education of Nicholas Cobbs, Africa,......................	20 00	
Richmond—Monumental Church, for China,......................	10 00	30 00

NORTH CAROLINA.

Smithville—Col. Childs and family, for China,....................	20 00	20 00

SOUTH CAROLINA.

Beaufort—St. Helena Parish, for Africa, $141 87; for Mesopotamia, $70 93..........	212 80	
Charleston—Sundry persons, for support of Rev. J. W. Miles, Mesopotamia, ...	251 44	
St. Stephen's Chapel—Monthly Missionary Lecture, $3 97; do. $4 50; Church Offgs., $7 78; for education of Daniel Cobia, Africa, $9 87; colored congregation, for education of Theo. Dehon, Africa, $20 00; S. S., for education of Paul Trapier, Africa. $22 15,..............	68 27	
St. Philip's Church, for Africa, $5 00; general, 67 00,.	72 00	
St. Michael's Ch. for Constantinople, $3 00; general, $50 55..	53 55	
Columbia—Trinity Church..........	56 00	
Prince William Parish—for China,..	71 00	
St. John's Island—St. John's Church, for China, $30 00; general, $6 88; Children, for education of a Chinese boy, $13 00; F. W. Jenkins for do., $25 00; colored congregation, for Africa, $1 43,.......................	76 31	861 37

GEORGIA.

Montpelier—Young Ladies of Episcopal Institute,...............	8 06	8 06

MICHIGAN.

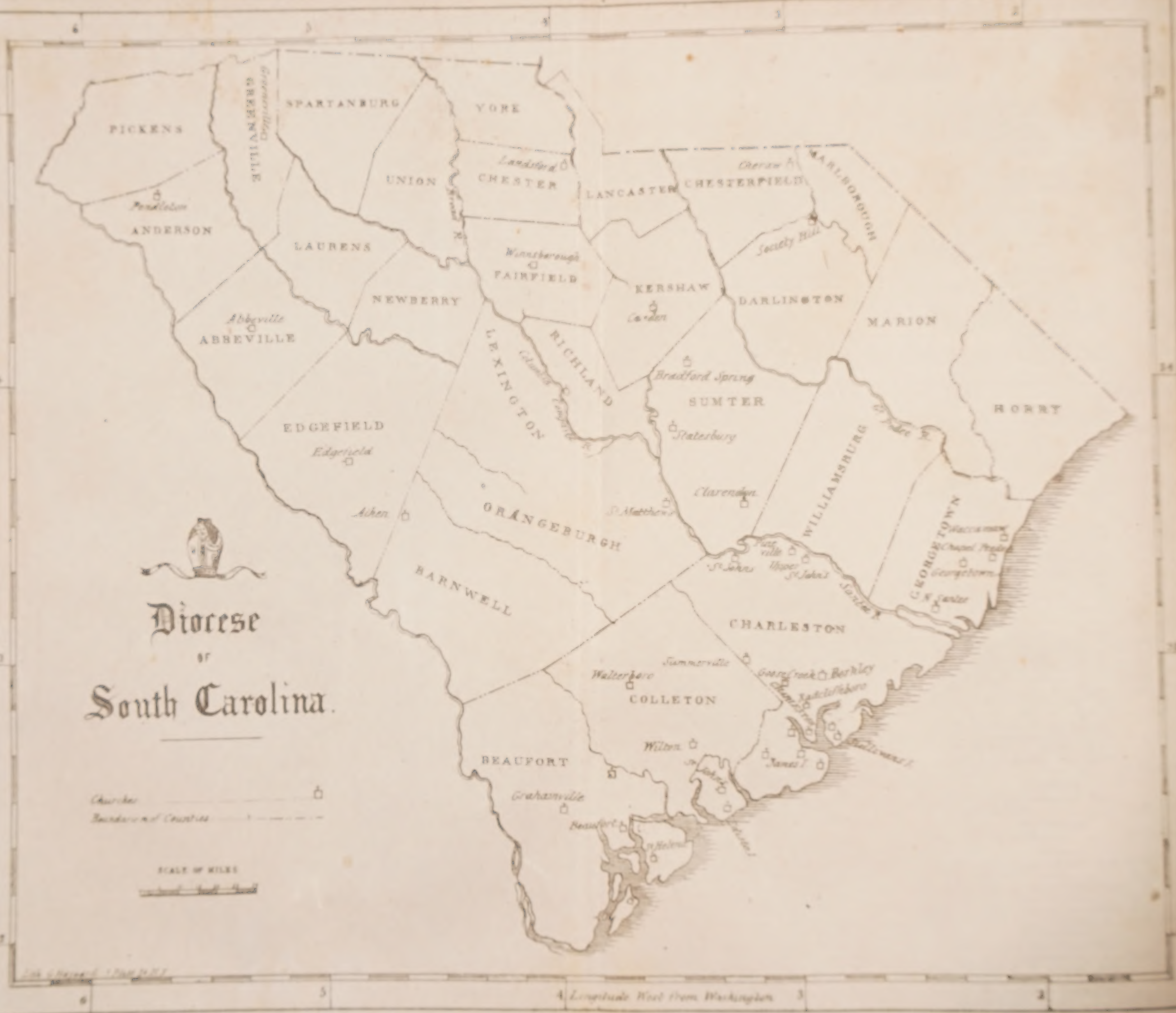
Detroit—St. Paul's Church,.........	20 00	20 00

OHIO.

Cincinnati—St. Paul's Church S. S.	12 50	
Gambier—Harcourt Parish,.........	2 00	
Granville—Rev. A. Sanford, for China,	5 00	
Mt. Vernon—St. Paul's Church,.....	10 00	
Newark—Trinity Church, for Africa,	2 00	
Steubenville—St. Paul's Church, ½...	6 00	37 50

KENTUCKY.

Lexington—Ladies' Missionary Society, for Constantinople, ...	25 00	
Louisville—Dr. J. E. Cooke, subscription, for Constantinople, $25 00; a female Friend, by Bishop Smith, $2 50	27 50	52 50
TOTAL,		$3,032 91



Diocese of South Carolina.